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There is both the opportunity and the need of further investigation of this general character.

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*The Psychology of Revolution.* By GUSTAVE LE BON. New York: Putnam, 1913. 12mo, pp. 337. \$2.50.

The author divides his book into three parts. Part I deals with the psychological elements of revolutionary movements. Revolutions are of three kinds: (1) Scientific, which are the most important although they attract but little attention. "Such revolutions are fittingly spoken of as evolution, on account of their slowness. In the domain of ideas they are purely intellectual. Our sentiments and beliefs do not affect them." (2) Political revolutions. In this form, as in religious revolutions, "reason plays only a feeble part in their genesis." The word "discontent" sums up the causes that produce political revolutions. (3) Religious. Intolerance is at the base of religious revolutions. The forms of mentality prevalent during revolution the author sums up under the heads of mystic, Jacobin, revolutionary, and criminal.

Part II is devoted to the French Revolution. A discussion of the origin of the Revolution is followed by an analysis of the influences exerted on the Revolution by the rational, affective, mystic, and collective elements. The rational element exerted but little influence. The mystic element perhaps was the most important. It gave to the Revolution the character of a religious belief with its fury and devastation. The affective and collective elements also exerted a great influence on the character of the Revolution.

In Part III the author discusses "the recent evolution of revolutionary principles." Here he applies his psychological principles to the interpretation of more recent cataclysms, such as those in Turkey, Portugal, and China.

Written in a clear, simple, and fascinating style, the book is an attempt to solve some of the perplexing problems of history by the practical applications of modern psychology. The tone of the book is positive, certain, sure. "The study of the French Revolution to which a great part of this book is devoted will perhaps deprive the reader of more than one illusion, by proving to him that the books which recount the history of the Revolution contain in reality a mass of legends very remote from reality." One can hardly fail in reading Part III to notice the prejudiced viewpoint of the author and is led to feel that the book was written with a preconceived purpose, namely, to belittle the movement by which government is taking a more active part in the economic and social life of its people.

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*Politician, Party and People.* By HENRY CROSBY EMERY. New Haven: Yale University Press, 1913. 12mo, pp. 183. \$1.25 net.

This book is made up of five addresses delivered in the Page lecture series, 1912, before the Senior class of the Sheffield Scientific School, Yale University. The subjects of the lectures are as follows: (1) "The Voter and the Facts";

(2) "The Voter and the Party"; (3) "The Voter and His Representative"; (4) "The Representative and His Constituency"; (5) "The Representative and His Party." In the first lecture the author urges the necessity for the voter to acquaint himself with the facts regarding legislative matter, and points out the difficulty of securing reliable information. In his second and third lectures he discusses the relation of the voter to his party and to his representative. In state and national elections the voter is urged to support party principles; qualifications of candidates are of secondary importance. In the case of municipal elections, party measures are by no means so paramount as in national affairs. The voter is urged to select the party whose principles most nearly represent his own and to support that party. In choosing a national representative the problem is usually far more a question of the party to be supported than of the particular man to be elected, for by means of a single congressional vote the whole course of policy may be changed. The fourth lecture advocates the idea of the independence of a legislative representative (as regards his particular constituency) in exercising his own best judgment and following his own conscience in working for the general good. At the same time, however, the representative must remember that he is a representative, that he represents the particular district from which he is elected and that a certain part of his time and attention should be devoted to the people of that district. In his fifth lecture the author speaks of the growing power of the president, of the influence of party leaders, and of the use of the caucus. It is here urged that the representative should vote with his party, unless he cannot conscientiously do so.

Throughout the book party solidarity is urged as against individual independence, on the ground that to secure the continuance and success of some political principle, party solidarity is necessary. The author has pressed this point of view rather too far. This he admits when at the close he says: "I have spoken more strongly on one side than I might otherwise have done, because of the character of my audience."

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*Taxation and the Distribution of Wealth.* By FREDERIC MATHEWS.

Garden City: Doubleday, Page & Co., 1914. 8vo, pp. xiii+680.  
\$2.50 net.

The author of this work has been entirely too modest in his choice of a title. While it may appear to many that the solution of the problems involved in *Taxation and the Distribution of Wealth* should furnish subject-matter adequate for a book of 700 pages, Mr. Mathews has not limited himself to the consideration of these problems. In sixty-four chapters he deals in a more or less authoritative manner with theories of protection and of taxation, with the theory and practice of politics, with religion, intellectual progress, the practicability of socialism, and finally with the history of philosophy from Thales to the present time. We can readily agree that "it is impossible to discuss